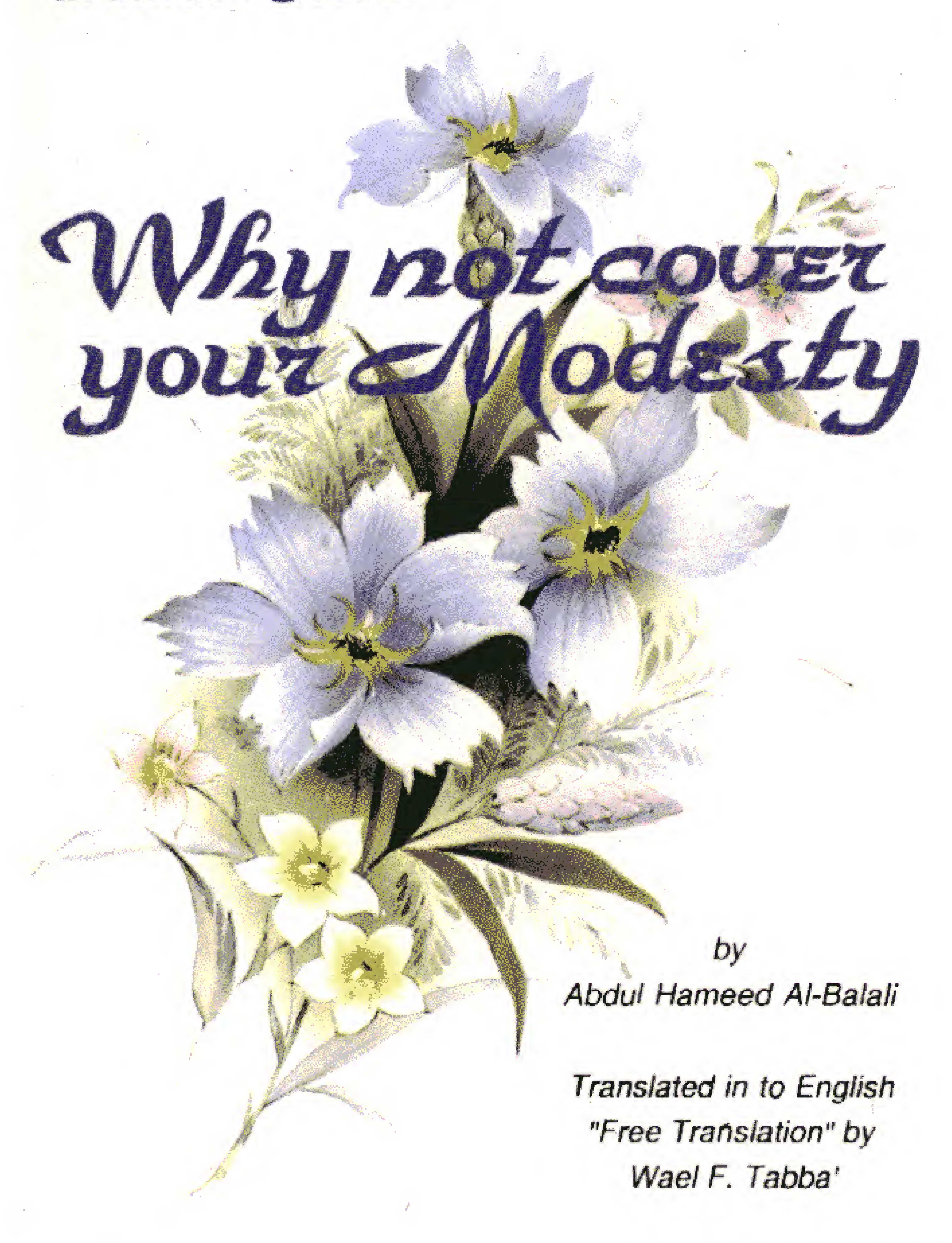
Dearest Sister :

Why not cover your Modesty



by

Abdul Hameed Al-Balali

Translated in to English

"Free Translation" by

Wael F. Tabba'

Dar Al-Thakhair

أختي غير المحجبة..

ما المانع من الحجاب؟



تأليف:

عبد الحميد البلالي

دار الذخائر

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By Abdul Hameed Al-Balali

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بسم الله الرحمن الرحيم

Translator's Introduction

Thanks are only due to Allah, the High and Almighty, and Peace Be Upon Him who no Messenger will be sent after.

Upon reading the book of Al-Balali, I was very impressed about the way it tackles the problems of the modern Muslims, and the way it attacks dubiosities, and handle them one by one. Consequently I was hoping that our Muslim Arabic Language should benefit of this book. That was the reason that compelled me to translate it into the English language.

The translations of the meanings of the Holy Quran was based on the work of Abdullah Yousef Ali.

The translations of the meanings of the Hadeeths of the Messenger of Allah was based on the nearest possible meaning that the modern English language can give to that narration.

This translation was done on a free basis hoping to capture the true spirit with which it was written. For an attempt to do it in other way will casue it to lose a lot of its power.

Finally I hope that this work, will benefit our brothers and sisters in Islam, and I ask them to pray and make "Du'a" for the writer, myself, and all those who participated in making it available for the public.

Peace be upon each and everyone of you.

Al-Khobar 8/4/1314H
Corresponding to 24/9/1993G.

Introduction :

Allah - High is He - says :

﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾

" By the Soul,
And the proportion and order
Given to it ;
And its inspiration
As to its wrong
And its right;" (Al-Shams 91 : 7-8)

Allah - the High and Almighty - created the human soul, and gave it the ability to chose between treading the Good path or the Evil path. He also told us to exchange with our brethren good advice, and teaching of Truth. Allah - high is He - considers these acts to be specific characteristics of those whom He excludes from eternal loss.

This is what Allah declared in Sura Al-A'ssr. Our Messenger (Peace Be Upon Him) also taught us that giving advice to each other is part of our duty, so he said:

{ المؤمن مرآة المؤمن }

"The believer is a mirror of other believers"1 for he looks into the flaws of his brother, and reflects it like a mirror. This Mirror does not reflect the physical image, but rather reflects the character image. Islam encourages his followers to love each other. We are advised and encouraged to do so through many Hadeeths.

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1 Narrated by Al-Tabbarani in Al-Awsatt, and is considered by Al-Albani as one of the True Hadeeth (S.J.S. 6531)

Among the basics of such a love is to wish that your brother or sister enters paradise and is spared hell. Things should not stop at wishing alone, but rather a person should do whatever possible to keep his brother or sister away from harm in this life was written. Its starting point is the love which we feel for the daughters of our Muslim nation, Arab people, and Gulf societies, and our care to keep them away from what may harm them in this life and the hereafter.

This book is aimed at a specific group of our sisters who did not commit themselves to covering their modesty. This lack of commitment is due to either their ignorance of its religious necessity, their weakness in face of the attractions of this life, or their defeat in face of evil in their souls. Their exists other reasons for this lack of commitment like a whispering devil, a bad companion who does not love her peers, and others.

We ask Allah to make the words of this book as keys for the good. We also pray to Him to cause these words to open up closed hearts and stir dormant feelings. We beg him in our supplications to make this book a reason to urge our sisters who are not committed to hide their full modesty and revert back to the pattern which Allah has ordained on mankind.

*** Dubiosities [1] and desires :**

The devil can only penetrate the soul of a human being through two major ports of entry : Dubiosities and desires. The motives behinds any person's disobedience do not deviate from one of these two, which seriously hinder the Muslim from performing acts which please Allah. These two reasons alone are among the major causes that prevent a Muslim from being accepted into Paradise. We will try our best to cover the most important dubiosities and desires in this book :

*** First Dubiosity : Repression of the Sexual Energy :**

This Dubiosity states that it is dangerous to repress sexual energy, since it is a major and powerful drive in Man.

This concept is based on the principle that increasing presure leads to explosion. The theory states that by covering the modesty of a woman you will be covering her beauty, and that will subject young men to critical sexual repression. This repression explodes in the form of rape and other sex crimes. The proposed solution for this problem is to liberate women from this cover so that young men could relieve their repression, and the end result (according to this theory) is that by satisfying the "repressed" needs of young men society minimizes the danger of such explosions!

*** The Answer :**

This dubiosity hides behind a facade of logic. The person who promotes this dubiosity appears, on the face value, to be looking after the better interest of his society; he seems to want to prevent it from decadence. Actually the person

1 The dubiously planted uncertainties (either by Man or Jinn).

who is promoting this Dubiosity is threatening his society with a great danger which might lead to its disintegration. The danger is so great that it might break up the very fabric of society.

If this fallacy were true, then America, Europe, and all other countries with similar moral fabric would have been the least countries to suffer from rape, sexual harassment and other sex related crimes. America and Europe have given sexual freedom great impotance under the pretense of "personal freedom". This concept is taken to such an extreme that one could find obscene magazines sold everywhere. In those countries TV programs after midnight are full of dissolute shows that are sexually explicit. Moreover, during the summer,women take off their clothes and wear a "bathing suit" on the beaches. They even walk around in those "bathing suites" in coastal towns, and they are allowed to go topless on some beaches.

Throughout America video tape shops for adults only are widely spread. In these shops you find all kinds of perversion and items that substantially trigger sexual excitements ! Any adult can watch these films inside the shop or rent them to watch at home. Whorehouses are spread to such an extent that some countries exhibits prostitutes in a display window for the clients !
So what was the result of such wantonness and obscenity? Did rape incidents decline? Did those societies achieve the "satisfaction" that they are talking aboout? were women saved from the dangers of this obscenity?

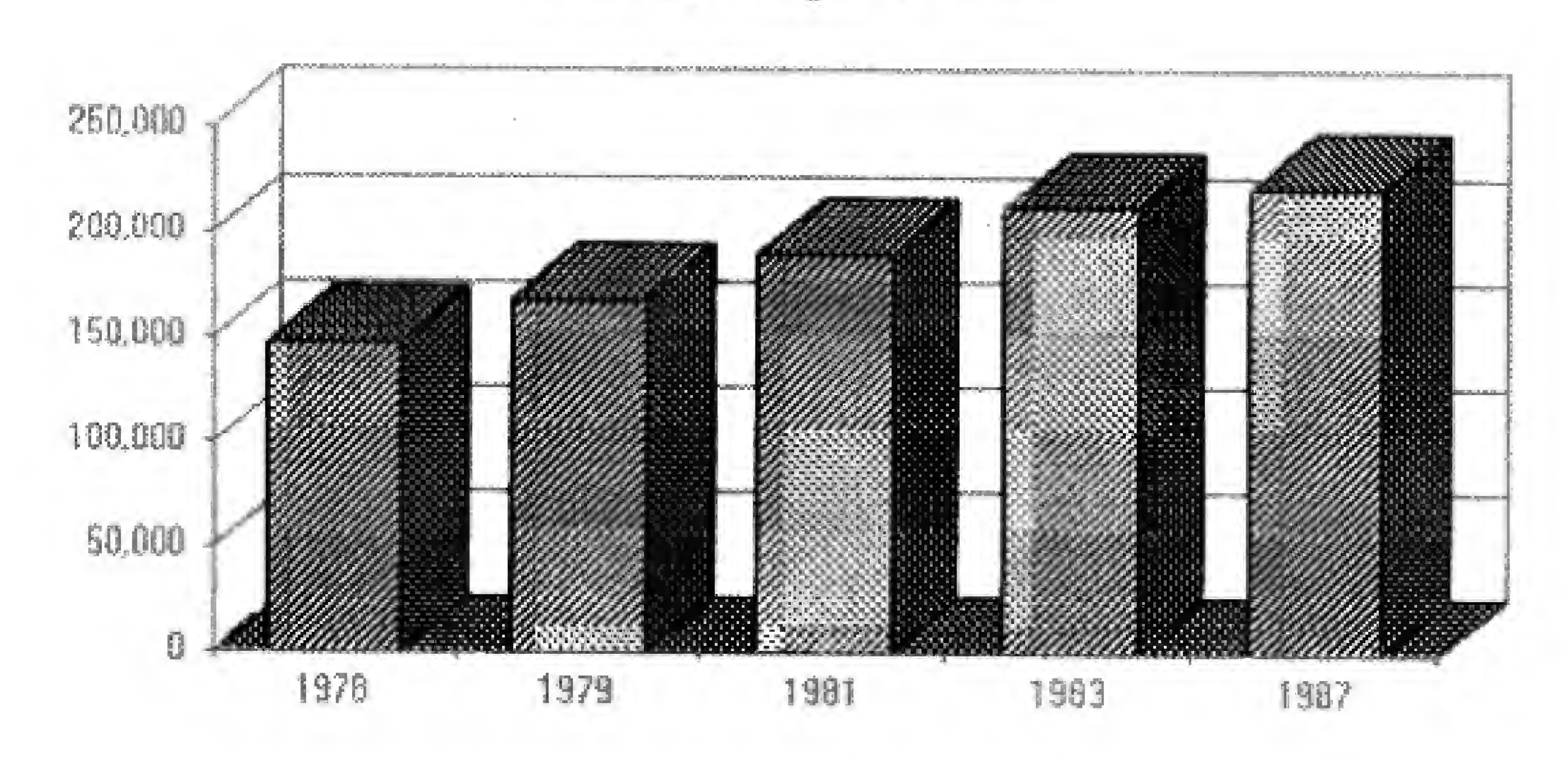
*** American Statistics :**
The Federal Government of U. S. A. conducted research and published their statistics in a book entitled Crime in U. S. A. on page 6 it states that during 1988, one rape crime

was committed every 6 minutes in that country. In the same book the following statistics are listed :

Rape crimes in the U. S. A. :

Year	No. of Rape Crimes
1978.	147,389
1979.	168,134
1981.	189,450
1983.	211,691
1987.	221,764

No. of Rape Crime



*** A verse of the Holy Quran that explains the above statistics :**

These statistics and other confirmed reports, indicate that the above rate of increase in sex crime in those countries, are only a practical explanation of His saying - High is He-:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾

"O Prophet ! Tell
They wifes and daughters,
And the believing women,
That they should cast
Their outer garments over
Their persons (when out of doors) :
That is most convenient,
That they should be known
(As such) and not molested." (Al-Ahzab 33 : 59)

The reason behind the revelation of this verse, as explained by Imam Al-Qortobi, was :
"Before the widespread use of indoor toilets, women used to relieve themselves in the desert. This would cancel the distinction between free women, and women slaves. So Muslim women used to be harassed by the wicked infidels, who thought that they were slaves. When approached by such a man, the muslim woman used to shout to make him keep his distance. When the women complained to the Prophet (Peace Be Upon Him), the above verse was revealed. [That was when Muslim women started to cover their modesty]. From then onward, the free Muslim women were clearly distinguished from the women slaves."1

The women who makes hereself a dazzling display, by uncovering her beauty and make-up for every body to enjoy, excites dormant desires. This exposure causes her to be harmed by the the hands of human wolves. On the other hand, the covered women hides her beauty and make-up,

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1 Tafseer Al-Qortobi (8/5325) Dar Al-Thaqafa.

so that only her face and hands are exposed according to one ruling, or only her eyes are exposed according to the other ruling. What desires this covered women excites, and what instincts does she incite?

Allah - the High and Almighty - ordered "the cover" to protect women from harm. He knows - Praise his name - that displaying make-up and beauty is in fact an invitation to increase sex crimes and stir dormant instincts.

As for those who believe in this dubiosity and insist on promoting it, we present the following four facts for them to contemplate :

*** Fact # 1 :**
Statisitcs reveal their lies.

*** Fact # 2 :**
Sex is an instinct which both sexes possess and which Allah - High is He -, in His infinite wisdom, created to ensure our survival. Try to imagine procreation without it ! If a person is sane, and accepts the existence of this instinct, then he should not make the absurd request of men to act completely normal in front of scenes of nudity.

*** Fact # 3 :**
It is a known fact that one of the sources of sexual excitement for men is staring at a woman's beauty, whether this beauty is in the face, hair, or body. Man's sexual excitement will not abate by watching exciting scenes, for it is impossible to contradict the creation of Allah.

*** Fact # 4 :**
He who claims that the solution to sexual repression lies in spreading scenes of attractive women and nudity until sexual saturation is reched, knows that only two types of men will not be affected by such scenes :

The first type : are the eunuchs who are incapable of sexual excitement by watching displayed nudity.
The second type : are the sexually impotent men who are not roused by the sight of displayed nudity.

* **Second Dubiosity** : No Conviction :
This second dubiosity can be more categorized as following one's own wants and desires. If you ask one of our uncovered sisters about the reason of her non-commitment to covering her modesty she replies : I am not convinced yet with the concept of COVER. once I am convinced I will cover my modesty, Allah's willing.

Our sister who hides behind such an excuse, should differentiate between two types of **commands** : a **human command**, and a **divine.**

A request, or even a command issued by man does not exceed the limits of human words. About this subject Imam Malik said that humans are liable to be either right or wrong. You are free to accept or reject the words of any human except the words of the Prophet (Peace Be Upon Him). So when we talk about a command or words of men, then it is acceptable for any one to claim non-conviction.

However, if the command is of divine, ordained by Allah - The High and Almighty -, either in His Book or through His Prophet (Peace Be Upon Him), then there is no place for anybody to say " I am not convinced " The " I am not convinced " statement is dangerous because it indicates a doubt in the heart of the person. Whoever says such a statement with conviction, **knowing** that it **IS** a command from Allah, there is a real danger that this person is unknowingly defecting from Islam.

Instead our sister should have said that she is disobeying Allah, because of her weak will power, irresistible desire, or powerful whims. Such words are definitely more advisalbe than declaring nonconviction. These words confess weakness, disobedience, and most importantly, our sister does not make herself a judge on the commands of Allah, criticizing and correcting them.

Allah - High is He - says :

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ، وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

"It is not fitting
For a believer, man or woman,
When a matter has been decided
By Allah and His Messenger,
To have any option
About their decision :
If any one disobeys Allah
And His Messenger, he is indeed
on a clearly wrong path." (Al-Ahzab) 33 : 36)

*** The required Stand :**

When a slave servant believes in Allah, in His infinite knowledge, power, strength and wisdom, then he or she should be polite enough with his or her creator and not put human logic above any divine command. In fact when true believers hear a divine command, their immediate reaction is to say :

﴿سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾

"We hear, and we obey :
(We seek) Thy forgiveness,
Our Lord, and to Thee

Is the end of all journeys." (Al-Baqara 2 : 285)
Those believers know for a fact that Allah is omniscient; His knowledge is perfect and encompasses every thing, from the ever beginning to the ever lasting, without limitations ! That is why they never place the imperfect, minuscule and limited human reasoning above His knowledge.

When Allah - The High and Almighty - commands us, He knows that in His command lies our best interest and happiness. Consequently, when He commands the woman to cover up her modesty, He knows that in this command lies her happiness, glory and dignity.

*** A Practical Example :**
Suppose that we purchase a new computer, and suppose that we want to inquire about the best method of operation, order the operation manual, and ask for technical advice in case of damage. Whom should we consult then? Should we consult a car washer or the computer manufacturer?

The creator and "manufacturer" of man is our Lord Guardian. Therefore it is only natural that He knows best about what is good and what is bad for mankind. Any submission to or seeking judgement from any source except Allah, is a form of stupidity. Is it not stupid to submit to commands, rulings, or even advice of the ignorant exposes himself to total loss.

Unfortunately, this is what's happening to us Muslims, for we are seeking the answers to our problems from sources that do not posses it. Adding insult to injury, we do not even try to understand the meaning of the word "Islam "! Islam means unconditional submission to the commands and prohibitions of Allah - The High and Almighty -.

*** Don't fall into contradictions. O virtuous sister :**
When you advise our sisters to cover up their modesty, a typical reply would be : I am a good Muslim and believer; I strictly observe the timing of the ordained prayers, I perform many "Nafl" prayers, I fast Ramadan, I have performed the ordained "Hajj" and more than one "O'mra", and I pay "Zakat" on a monthly basis. However, I am not convinced that I have to cover up.

* To this sister we say :
If you are performing these great deeds out of reverence and submission to the commands of Allah - the High and Almighty -, and out of fear of His wrath and punishment, then why are you exercising partial belief? A partial belief is believing in part of the Holy Book and denouncing another part of It. Belief is an indivisible issue, if you reject any part of the Holy Book then you are rejecting the whole Book. Allah - Praise His Name - reprimanded the Sons of Israel for their partial obedience to His orders. He said - High is He -:

﴿أَفَتُؤمِنونَ بِبَعْضِ الْكِتابِ وَتَكْفُرونَ بِبَعْضٍ؟ فَما جَزاءُ مَنْ يَفْعَلُ ذلك مِنْكُمْ إلاّ خِزْيٌ في الْحَياةِ الدُّنْيا وَيَوْمَ الْقِيامَةِ يُرَدُّونَ إلى أَشَدِّ الْعَذابِ. وَما اللهُ بِغافِلٍ عَمّا تَعْمَلونَ﴾

"Then is it only a part of the Book
That ye believe in,
And do ye reject the rest?
But what is the reward for those
Among you who behave like this
But disgrace in this life?-
And on the day of Judgement
They shall be consigned
To the most grievous chastisement
For Allah is not unmindful

of what ye do." (Al-Baqara 2 : 85)

The ordained prayers that you are so careful to observe in their proper timing are commanded by Allah, as is the command to cover up one's modesty.

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ، وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ، أَوْ آبَاءِ بُعُولَتِهِنَّ، أَوْ أَبْنَائِهِنَّ، أَوْ
أَبْنَاءِ بُعُولَتِهِنَّ، أَوْ إِخْوَانِهِنَّ، أَوْ بَنِي إِخْوَانِهِنَّ، أَوْ بَنِي أَخَوَاتِهِنَّ، أَوْ
نِسَائِهِنَّ، أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ
الرِّجَالِ، أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ. وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ. وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"And say to the believing women
That they should lower
Their gaze and guard
Their modesty; that they
Should not display their
Beauty and ornaments except
What (ordinarily) appear
Thereof; that they should
Draw their veils over
Their bosoms and not display
Their beauty except
To their husbands, their fathers,
Their husband's fathers, their sons,
Their husband's sons,
Their brothers or their brother's sons,
Or their sister's sons,

Or their women, or the slaves
Whom their right hands
Possess, or male attendants
Free of sexual desires,
Or small children who
Have no carnal knowledge of women;
And that they
Should not strike their feet
In order to draw attention
To their hidden ornaments.
And O ye Believers !
Turn ye all together
Towards Allah in repentance that ye
May be successful." (Al-Nur 24 : 31)

From this verse we know that this order is as clear as any other divine order. Refusing to obey it, will jeopardize the person to Allah's wrath and His punishment as mentioned in Sura Al-Baqara, verse 85 above. If we keep in mind that the least penalty in Hell is described by the Prophet (Peace Be Upon Him) in the true Hadeeth :

{ إنَّ أهونَ أهل النّارِ عذاباً يومَ القيامة رَجلٌ على أخْمص قدميه جمرتان يغلي منهما دماغهُ كما يغلي المرجلُ بالقُمقُم }

On Judgment Day, the least tormented of the people of Hell is a man who has at the bottom of his feet two embers from which his brain boils the likes of the boiling of a bottle inside a cauldron.[1]

If this is the case for the Least Tormented, so imagine the condition of those whom Allah is threatening with "the most grievous penalty" because they rejected part of the Book.

1 Narrated by AL-Bukhari in Al-Raqaq (11/376)

Dearest Sister. .

Are you willing to exchange the bounties of the hereafter with clothing styles and showiness of this life? Are you willing to endure, or think that you are capable of bearing the burden of the eternal "most grievous penalty" for a few moments of egoistic satisfaction? Even a lifetime of earthly enjoyments will only be a passing moment compared to eternity. We only wish you the best of the best in this life and the hereafter. That is why we ask you, urge you, and beg you to weigh logically the odds of these choices.

*** Third Dubiosity, Faith Is In the Heart :**

Among the most common replies that you hear when you ask our uncovered sisters about the reason why they do not cover up their modesty is this : "Faith is in the heart." Let us contemplate this dubiosity.

*** The Source of This Dubiosity :**

It is the erroneous translation of some of the Hadeeths of the messenger of Allah (Peace Be Upon Him), such as his Hadeeth :

{ إنَّ اللّهَ لا يَنْظُرُ إلى صُوَرِكُم وَأَمــــــوالِكُمْ ولَكن يَنْظُرُ إلى قُلوبِكم وأعمالكم }

Allah does not look upon your figures or wealth, rather He looks upon your hearts and deeds. [1]

Once again, our sisters read only part of this Hadeeth, and understand it accordingly. Consequently, they project their wrong understanding on what they practice ! It is true that the place of faith is in the heart, but that is not all. Our sisters forget that the Prophet (peace Be Upon Him), said that

1 Narrated by Muslim (2564)

Allah - The High and Almighty - looks at "deeds" and actions as well as at "hearts". To understand this Hadeeth correctly, we should know that the Prophet (Peace Be Upon Him) wanted to underline the importance of sincerity in our DEEDS. Allah - The High and Almighty - accepts from the good deeds of humans only that which is sincere, pure, and committed only with the intention to worship Him.[1]

Another Hadeeth that is misunderstood and misused is his saying (Peace Be Upon Him) :

{ التقوى هاهنا ، ويشير إلى صدره. }

Piety is in here. And he pointed towards his chest.[2]
The author of Nuzhat-Ul-Muttaqeen explains this as such : The Hadeeth informs us that Allah - Praise His name - rewards our deeds in accordance with the degree of the purity and intergrity with which the heart has intended to perform these deeds. The degree and amount of this reward is also related to the act of caring for the heart, correcting its intentions, and purifying it of what Allah does not like. The better the care, the better the reward, and vise-versa.[3]

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1 It is a good place to remind our readers that all our action could be transformed into acts of worship, if the believer did them with the intention of worshipping Allah: Eating with the intention to have a strong body capable of worship Allah; performing marital duties with your spouse with the intention of keeping yourself from committing disobedience; work and labor with the intention of earning money to keep you and your family from harm, and from begging, etc. All aspects of our life are acts of worship if preceded by the right intention.

2 Narrated by Muslim through Abu Houraira (2564)

3 Nuzhat-Ul-Muttaqeen (1/25)

*** Definition of Faith :**
Restricting faith to the "heart" alone is not enough to commit the believer to paradise and his salvation from Hell. The majority of the Learned of Sunni Group define faith as : "It is the belief in the mind and heart; the speech that the tonque utters; and the acts that conform to its (the faith) pillars." Any other definition will not be in accordance to the Sunni doctrine.

Faith is only complete if the above three conditions are met!

A hypocrite is a person who utters the words of faith with his tongue, and perform the acts of the believers with his limbs without a sincere belief in his heart. The hypocrites used to pray with the Prophet (Peace Be Upon Him), pay alms money,and participate in Jihad. However their hearts did not believe in the true religion of Allah - The High and Almighty -, and that was why Allah has convicted them of hypocrisy; their just reward will then be the deepest pit of Hell.

The Devil (Iblis), represents the type who believe with their hearts, but do not translate this believe into acts and deeds. Iblis believed in the capability of Allah to end life, as well as the capability for resurrection, and Judgement Day. That was the reason why he asked Allah to delay his death until the Doomsday. Yet, he never acted with what such faith requires. Allah - High is He - describes Iblis as :

﴿أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

"... he refused and was haughty :
He was of those who reject Faith." (Al-Baqara 2 : 34)

Anybody who contemplates the Holy Quran, notices that wherever faith is mentioned in any verse of the Holy Qu-

ran, it is always followed by work and action; these two are never apart. You always read :

﴿الَّذِينَ آمنوا وَعَمِلوا الصَّالِحاتِ﴾

"Those who believe and work reighteousness."

These verse indicate that belief and work are inseparable.

We would like to ask our virtuous sister, who refuses to cover up her modesty and hide behind the flimsy excuse that she has "faith in her heart", the following question :

Let us consider the following situations. You are working as a teacher, and your boss (the head mistress) requested you to perform a specific task: a report of some sort. Then on the next day you do not submit your report, and you say to your boss: I believe completely and I am convinced deep in my heart with what you have requested of me, yet I did not feel like performing it! Imagine yourself in such a situation with another human ! Think of the embarrassment, the awkwardness, and ultimately the punishment which your boss is going to inflict on you. NOW extrapolate this and think: you are going to stand in front of Allah the Almighty, alone without anybody or anything to fend for you except your deeds !

*** Forth Dubiosity : Allah has not guided me to the Right Path yet :**

Another group of our sisters uses this dubiosity when asked to cover up her modesty. She replies : I would love to cover up my modesty, but Allah did not guide me yet. Pray for me that Allah may guide me!

Our sister who say such a thing falls into a grave fallacy. We ask this sister: How did you know that Allah did not guide you? If her reply was that she simply knows, then this implies one of two :

First : That she was given the knowledge of the unforeseen, which is written in the Tablet Preserved. Through such knowledge, she is sure that she is among the wretched who will end up in Hell !

Second : That a certain creature, whether human or angel, has informed her of her destiny, and told her that she is not from among those who are guided to the right path !

So, dearest sister, since the normal reply to the above is negative, then how did you know that Allah did not guide you?

There is a second point :

Allah - High is He - has shown us in his Holy Book that guidance is of two forms :

1 - Direction.
2 - Assistance.

1 - Direction. To show the path towards the truth. Every human being shares this type of guidance with the Prophets, and with Allah - The High and Almighty - . Allah - High is He- directs His answerable creations and shows them the paths to Right and Evil. This derection is revealed to them through His Messengers, and Books. The Messengers, their books, and heralds distinctly show their people the Right path and the Evil path.

2 - Asistance is a specific characteristic of Allah - The High and Almighty. Its defivition involves more than a singular

aspect : it is to instill Right in the hearts. It is to project against deviating from the Right. It is to assist, help and sustain moving along the Right Path. It is to make a person love to believe in Allah and beautify this belief in him. It makes him hate faithlessness, wantonness, and disobedience. This type of guidance is granted to those who answer the summoning of Allah and are guided by the guidance of Allah. This type of guidance comes always after the first Path for all to chose, then He assists those who freely chose and move along it. Only to those who chose to tread along the right path with their own free will, will Allah grant the "Assistance".

On the above subject, Allah - The High and Almighty - says:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ، فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى﴾

"As to Thamud,
We gave them guidance,
But they preferred blindness
(of the heart) to Guidance :" **(Fussilat 41 : 17)**

To summarize : First there is Direction.

﴿وَالَّذِينَ اهْتَدَوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

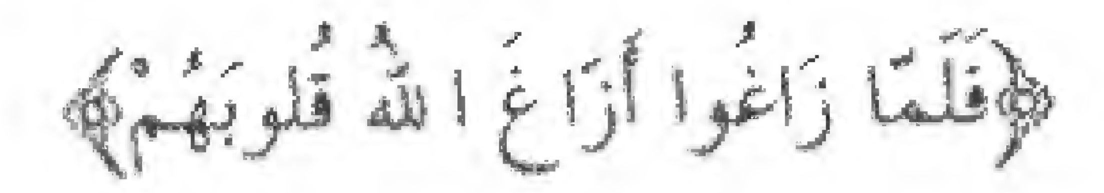
"But to those who receive
Guidance, He increases
Their guidance,
And bestows on them
their Piety and Restraint
(from evil)." **(Mohammed 41 : 17)**

Second comes Assistance.

However, if the slave servant decided to chose evil of his own free will, Allah will deprive him of Assistance, and that will increase his loss. Allah - High is He - says about that :

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا﴾

"Say : whoever goes
Astray, (Allah) most gracious
Extends (the rope) to them," (Maryam 19 : 75)



"Then when they went wrong,
Allah let their hearts go wrong." (Saff 61 : 5)

* **An example of the Guidance of Assistance :**

Sheikh Al-Sha'rawi recites a beautiful example of this type and Allah's rules and regulations concerning it. He says :

This guidance is similar to a man looking for an address. In order to reach his address he asks a traffic warden for directions. After he receives the right directions from the warden, the man faces two choices :

- He either believes the warden and moves in accordance with the direction that he receives. Consequently the farther he moves, the more guided he is, and the nearer to his destination he becomes. Or,

- He considers the warden to be a liar, and moves in an opposite direction to that which he receives. In this case, the farther he moves the more lost he becomes, and the further from his destination he will be.

That is the story of guidance an going astray.[1]

This example (or similitude) is an excellent one to make us understand this divine regulation : He who chooses the Truth, Allah will help and support; and he who chooses wrong, Allah will let him go astray, and will leave him to himself and his Satan.

*** Do your best in acting upon the causes of guidance, and you WILL have it :**

Such are the rules and regulations of Allah in His creations :

﴿فَلَنْ تَجِدَ لِسُنَّتِ اللهِ تَبْدِيلاً وَلَنْ تَجِدَ لِسُنَّتِ اللهِ تَحْوِيلاً﴾

"No change wilt thou find
In Allah's way (of dealing) :
No turning off wilt thou
Find in Allah's way (of dealing)." (Fatir 35 : 43)

The regulations of Allah dictate that change will not take place unless a person starts the change in himself, and spares no effort to implement the change he seeks.

﴿إِنَّ اللهَ لا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

"... Verily never
Will Allah change the condition
of a people until they
change what is in themselves." (Ra'd 13 : 11)

1 Excerpts from a lecture given in Kuwait in the eighties entitled Does man have a free will or is he steered?

Consequently the person who is seeking guidance, has to do his (or her) very best to ensure that Allah's rules of causality take effect. He (or she) should not stop at the point of asking people to pray for him (or her) only. In seeking the rules of causality, the best role model was Maryam (Peace Be Upon Her). In her weakest stage, while giving birth, she needed nourishment. That was when our Lord Guardian - Praise His Name - asked her to perform a task, which the strongest men can not perform easily : He asked her to shake the trunk of a palm tree, in spite of the rigidity of that trunk. Allah - High is He - told her :

﴿وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ﴾

"And shake towards thyself
The trunk of the palm tree:" (Maryam 19 : 25)

Without any question, doubt, or hesitation, she complies. All Allah - The High and ALmighty - requires from his slave servants is to do their best, and ACT. The laws of causality which Allah created require action to take place in order to achieve the desired conclusion. Allah could have easily put some food in her hand, or in her mouth. However He wanted to teach us a lesson in obedience, and to teach us that we are required to perform our best action. In her weakened state, she put her hand on the tree, and tried her best. The law of causality took effect, and the result was :

﴿تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا﴾

"It will let fall
Fresh ripe dates upon thee." (Maryam 19 : 25)
Such are the laws and regulation of causality that Allah has ordained ! It is not possible for any believer to stay in a sacred house of Allah, even if it was Mecca, and just worship Allah, pray to Him, and ask Him sustenance. Allah - The High and Almighty - requires from all believers to do their best in working for their living : heaven does not rain gold and silver.

Dearest sister, do your best in seeking the causes of guidance, and you shall have it, Allah's willing. Supplication and praying to Allah is only one form of seeking. Other methods include : choosing good company, spending some time reciting the Book of Allah and contemplating its meanings, listening to religious cassette tape recordings, attending religious lectures and seminars, and reading religious oriented books. Remember, before you start on this path, you have to abandon and put behind you, what might hinder you from the path of guidance, or lead you astray. These hindrances are : bad company, reading trashy magazines, eagerly waiting and watch TV series that encourage prohibited relationships, travelling without an unmarriageable relative, building up relationships through the telephone with young men and other hindrances that will stop you from following the guidance path, & will lead you astray.

*** Fifth Dubiosity : Impeding Marriage :**

Another group of our young single sisters pertain their non-commitment to hide their modesty to the fear of not getting married.

In many cases this dubiosity is shared by our sisters and their parents. It stems from the fear that young men will not ask for the hand of a girl for marriage unless they see her hair, her beauty, and the shape of her body. Therefore if the young women was covered, then no one will approach her for marriage. In fact Satan uses this fear to stir this dubiosity in their heart.

There are two points that repudiate to this dubiosity :

<u>The first Point :</u> The ideological and theoretical aspect.

Even though beauty is a major reson for marrying a woman, yet it is not the only reason. The Messenger of Allah (Peace Be Upon Him), indicated the different reasons which make men marry. He said :

{ تُنْكَحُ المرأةُ لأربعٍ : لمالها ولحسبها ولدينها ، فاظفر بذات الدِّين تَرِبَتْ يَدَاكَ. }

A woman is married for four reasons : her wealth,her family, her beauty, and her piety; do your best to win the pious one, may your hand be soiled with dirt.[1] (the last phrase is used as a form of affection).

The above Hadeeth clearly indicates that people do not seek beauty only. Rather there are reasons and conditions that may be less, more, or as important as beauty. Consequently, assuming (as some of our sisters and their parents do) that beauty is the one and only thing that people are looking for, while searching for a wife is not true. It indicates ignorance of the nature of man.

The second point : The practical aspect.

Many of the young men in our society, insist on marrying a woman committed to cover up her modesty and of a good reputation, even though that the suitor himself might not be commited. Consequently, displaying the young woman's beauty and make up, may be the reason why young men would not approach a prospective wife. The young men's logic is that if this woman has carelessly ignored a divine order, (which is to cover up her modesty), then it is also likely that she may disregard other divine orders. For the ways of Satan gradual.

1 Narrated by Al-Boukahri (9/115) under the chapter of Marriage.

*** Sixth Dubiosity : "Too Young":**
This is another dubiosity, which is nearer to being a heart's desire rather than a dubiosity. It is often repeated by parents and few young uncovered sisters who plan to cover their modesty at some vague point in the future. The reply of the parents will be something like this: It is not fair to prohibit this young child from enjoying life! She is still attracted to beautiful dresses, make up and latest hair styles. Displaying her beauty gratifies her and grants her lots of happiness and pleasure. That alone makes her enjoy life, so why should we prevent happiness at such an early stage? Why should we make her blame us in the future when she is grown up for that? Why should we make her miss the joyful life so quickly?

The "young age" in this context could stretch until the age of twenty. Under such concepts, the young girl who starts menstruation at the age of thirteen is still a child !

A word of advice to the parents.

We would like to remind these parents that they bear a huge and heavy responsibility in front of Allah on Judgement Day : they have prevented their daughters from covering up their modesty using the excuse that their daughters are still young.

According to the "Shari'a" law, when the girl starts menstruating, she has to cover up her modesty. Consequently when her legal guardians (her parents in most cases) prevent her from covering up, they commit a grave sin. Allah - The High and Almighty - will interrogate them about that on Judgement Day. He said -High is He -:

﴿وقفوهم، إنهم مسؤولون﴾

"But stop them,
For they must be asked :" (Saffat 37 : 24)
Also our Prophet (Peace Be Upon Him), said :

{ كلكم راع وكلكم مسؤول عن رعيته. }

Each one of you is a shepherd, and each one of you will be asked about (is responsible for) his flock.

The father is the first "sheperd" at home, and he will be questioned on Judgement Day about each and every person of his flock. The wife is the "shepherd" in her husband's home during his absence and will be questioned about her actions with her flock.

Let the parents ask themselves about the number of young men that their daughter will tempt? How many young men will their daughter lead to perversion? Finally, how much harm will their daughter suffer on the hands of these young men?

A word of love to our young sister :

May Allah be our witness to the degree with which we worry about you from the punishment of Allah - The High and Almighty -. May He be our witness to the degree with which we care about saving you from any danger that you might face in this life and in the hereafter. This worry and care is the duty of any devout Muslim to his brothers and sisters.

Among these dangers that face our uncovered sisters in this life and in the hereafter is what the Prophet (Peace Be Upon Him) said from the narration's of Al-Hakem :

{ سيكون في آخر أمّتي رجالٌ يركبون السروج كأشباه الرِّجال ينزلون على أبواب المساجد نساؤهم كاسيات عاريات على رؤوسهنّ كأسنمة البخت العجاف ، إلعنوهنّ فإنّهنّ ملعونات. }

At the end of time (when the time of Judgement Day draws near), there will be in my people men who ride their saddles looking like masculine women (effeminate men). They will dismount at the doors of mosques, while their women are wearing clothes as if they are not dressed (immodestly dressed). On their heads are like unto the humps of thin camels; damn them, for they are damned (by Allah).

Dearest uncovered sister, do you know the meaning of "damnation"? To be damned is to be deprived of the mercy of Allah - The High and Almighty -. Even though Allah is most merciful, and His mercy encompasses everything, yet in the above mentioned Hadeeth, the Prophet (Peace Be Upon Him) order every Muslim to damn this type of women, who seems to be dressed but their modesty is revealed. That is why as if they are nude ("not dressed").

In another Hadeeth which is narrated about the Prophet (Peace Be Upon Him) he said :

{ صنفان من أهل النار لم أرهما ، قوم معهم سياطٌ كأذناب البقر يضربون بها النّاس ، ونساء كاسيات عاريات مميلات مائلات رؤوسهنّ كأسنمة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها ، وإنّ ريحها لتوجد من مسيرة كذاوكذا. }

Two types of Hell dwellers I did not see. People with whips like unto the tails of cows with which they hit (other)

people. And women who are wearing clothes as if they are not dressed (immodestly dressed), bent and cause others to bend, their heads are like unto the crooked humps of camels. They (these women) do not enter paradise and do not find its scent. Verily its scent is found from a distance of such and such (a very far distance).

This Hadeeth contains a detailed description of this type of women :

A - She wears some clothes, but she is almost naked since she exposes most of her body (or at least enough to excites men's desire). She either:
- exposes her legs, thighs, or bosom,
- or, wears translucent clothes that clearly silhouette the shape of her body,
- or, wears such tight clothes that cling to her body like second skin, and leave little to the imagination.

That is why she is as if she is naked, even though she is wearing clothes.

B - She wriggles while walking (bent), an action that stirs desires (cause others to bend).

C - Her head is higher than normal because of the latest hair styles, which make it look like the crooked hump of camels.

This Hadeeth states without doubt that this type of women is not only prohibited from entering paradise, but they do not even smell its scent.

Dearst sister, all we want to befall you is Good. Our worry about you is what makes us pray, from the depth of our hearts, that Allah protects you from all evil; we pray to

Allah to fill your heart with His light that never fades, to aid you with enough power with which you can overcome human and jinn Satans, and break their shackles; we pray to Allah to free you from the captivity of whims and desires, and to open to you the world of freedom, honor, integrity, and the world of purity and chastity.

* Do you guarantee your life span?

Dearest uncovered sister, when you abstained from covering up your modesty, under the pretext of being "too young", did you know (or were you informed) of the date and time of your death? Can you guarantee that you will live for additinoal few seconds?

If your reply is negative, (for we are sure that it will be), then keep in mind that death might come to you after one year, one month, one week, one hour, or even one minute! As long as we do not know the time of our death, then any of the above is probable.

Dearest sister, death dose not come to the old and sick only; it touches the old, the sick, the young, the healthy, and even the suckling infants. Living examples from every day life are plenty.

* Real life stories :

* First Story : Sudden Sickness :

A healthy member of parliament is in his prime youth full of vitality and energy. Suddenly, a virus invades his brain, and in a few days he turns to a living "vegetable" who knows nothing about himself and his surroundings.

* Second Story : Death does not distinguish between the sick and healthy :

A high ranking army officer is strong, healthy, muscle bound, and very active. One morning, his mother enters his room to wake him up, only to discover that he is dead; death has taken him in his sleep !

* Third Story : My friend burned up :

A friend of mine told me the following story:

I do not know how to start to tell this story that drastically changed my life. Frankly, at first I hesitated about divulging it. However out of my feeling of fear of Allah - The High and Almighty -, and to warn my brothers and sisters who do not heed the wrath of Allah, I decided to tell it.

We were three companions, our common denominators were impetuousness and vanity. We were three human companions, and Satan was our fourth !

Our pastime used to be picking up gullible girls by sweet talking them, and taking them to isolated farms. Over there, they see us as we really are : human wolves with no hearts or feelings, who do not heed their tears and pitiful begging!

That was how we spent our lives; farms, camps, cars, and beaches. Until that unforgettable day! As usual we went to a farm where everything was prepared; a prey for each one of us, the damned drink, and the nice atmosphere. One thing we have forgotten : food. After a while one of us went to buy dinner. When four hours passed and he did not return, I was worried about him, so I rode my car, and went looking for him. On my way I saw a car that was involved in an accident; it was turned over on its side, while flames were shooting over of it. Getting nearer to the car, I discovered that it was my friend's car. I parked my car, and ran like hell trying to save him from the burning car. When I arrived I found out that half his body has charred, while he was still alive. I pulled him out and laid him on the side of the road. Within minutes he opened his eyes, and shouted : The fire, the fire.

I talked to him trying to soothe him, and promised to get him to the nearset hospital as quick as possible. He replied with a weak crying voice : 'It's no use. I will not make it.' Tears blurred my vision of my friend dying in front of me. Suddenly he cried : 'O what shall I tell Him? What shall I tell Him?' I asked him : 'What will you tell whom?' He answered in a deep faraway voice: ' Allah'.

Panic struck me when all of a sudden he let out a long shriek, after which he died.

That picture never left my mind: my dying friend burning up while shrieking : 'What shall I tell Him? What shall I tell Him'. Until finally one day, while I was lying in bed trying to sleep and the picture of my dying friend in my mind, I heard the Call for Fajr prayer commencing with :

الله أكبر الله أكبر، أشهدُ ألاّ إلـه إلاّ الله، أشـهدُ أنّ مُحمّـداً رسـول الله.

I broke down, and tears ran unchecked out of my eyes, and when the caller reached the pharase :

حيّ على الفلاح، حيّ على الفلاح

(Which means : Come hither to perform The good Deeds.)
I felt as if the caller was addressing me alone calling for me to abandon my way of life, to close the curtain on a dark chapter of my life, and to start a new one following the path of guidance and light. That was when I performed 'ghusul' to cleanse my body, and I turned back to Allah in repentance to cleanse my soul.

I always thank and praise Allah, who no one else deserve to be thanked, for from that point onward in my life, I am a changed person. I always perform my religious duties, and I am planning to perform "Omra" and "Hajj". Who knows when I might die?

*** Fourth Story : Two contradictory finales:**

Another friend who is working as a member of the highway patrol told me the following :

I spent my entire school years with my parents in a decent pious atmosphere. Whenever I came back from a long night out, I used to hear the prayers of supplication of my mother, and the voice of my father in his long night prayer (Tahajjud). I used to wonder about my father's devotion and persistence and the length of his (Tahajjud(, especially during the long nights of winter when sleep is the sweetest. What I did not know then, that THAT was the oasis of relaxation of the believer, and that the "Tahajjud" is the prayer of the chosen Good, who abandon the sweetness of their beds to talk to their Lord Guardian.

In our line of duty, we meet all kinds of horrible endings of the lives of Men. In most cases we reach the parties that are involved in a bad accident, to find them either dead or unconscious. In few cases do we see them in their last moments, while they are actually dying.

I have witnessed two particularly bad accidents. The first one involved two men, whom we (my partner and I) pulled out of a car in a state of semiconsciousness. My partner was a pious man. When he saw that these two men are definitely dying, he repeatedly asked them to pronounce the "shahada" to no avail (Shahada is saying: I bear witness that there is no god but Allah, and that Mohammad is His slave servant and messenger). Sadly, all they did was to blab about their work, and to sing, until they were exhausted, and finally died.

The second one, which happened quite some time later, involved a young man who was repairing his tire. While doing that he was badly hit by a speeding car. When we picked him up, his clothes were covered with blood, his limbs were almost torn apart, and he was assuredly going to die. On our way to the hospital, we were suprised to hear his voice reciting verses of the Holy Quran ! The voice reciting verses of the Holy Quran! The voice was so beautiful that it ws almost angelic. Just before we reached the hospital, the victim lifted up his index finger and very clearly pronounced the "Shahada" after which he died.

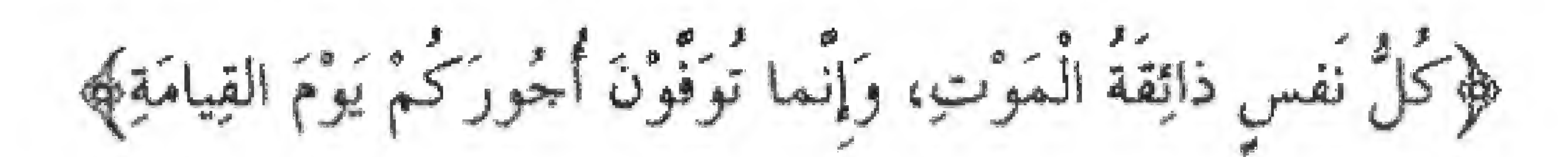
My partner told me that the final moments of a human being in this life are probably the most important moments. These moments reflect his whole life! If he was good and pious, then he will be able to die mentioning the name of Allah and pronouncing the "Shahada". Otherwise he will not be able to pronounce the name of Allah, and will be preoccupied

with whatever earthly business that was preventing him from performing his duty towards Allah.

*** Fifth Story : The faraway travel :**

My wife told me the following real life story related to her by one of her friends.

I did not care much about covering up my modesty, or perfoming my prayers in their proper times. On the other hand, my sister used to perform all her religious duties, and observe "Tahajjud" and other "nafl" acts of worship. Many a night I woke up late and heard her voice reciting the Holy Quran, or performing prayers. I remember how several times she found me watching video movies, and reading Art magazines at the time of prayers, she smiled and said: Dearest sister, why are you wasting your time watching these low level movies instead of perfoming your duties? Didn't you read His Saying - High is He - :



"Every soul shall have
A taste of death :
And only on the Day
of Judgement shall you
Be paid your full recompense." (Al - I'mran 3 : 185)
She continued: Why don't you heed Allah's warnings? Don't you believe that you are going to die? At that point I replied that I was still young and have all my life ahead of me, and that Allah is The Most Merciful, Most beneficient. I can not forget her answer for the rest of my life; she said: Dearest sister, our life span is in the hands of Allah. Who can guarantee you that you are going to survive your cur-

rent year? I am not sure that I will survive the next few seconds ! My long trip may start very soon. You and I should be prepared for such a trip. Imagine what you will do if someone asked you to prepare yourself for a tourist trip abroad ! The least that you will do is to make sure that you have a vaild passport. Our Long trip is no less important than such a trip. In fact it is the most important trip we will ever encounter. I started weeping then, and asked her to stop scaring me about her tales of death; was it not enough that I was scared of the dark? She would then try to soothe me and would say: I am not trying to scare you, all I want you to do is to remember that we are all leaving sooner or later. Remember that our ultimate destiny is either hell or heaven, and remember His saying - High is He -:

﴿فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

"Only he who is saved
Far from the Fire
And admitted to the garden
Will have succeeded:" (Al - I'mran 3 : 185)

Less than a year after that discussion, my sister contracted cancer and died. I remember when I was talking to her on her death bed she told me : Pray for me dearest sister, my trip is far away and my supplies are limited; now I know the true meaning of His saying - High is He -:

﴿وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ﴾

"And one leg will be
joined with another :
That Day the Drive
Will be (all) to thy Lord !" (Al-Qiyamah 75 : 29 - 30)

I was devastated at first; I cried until there were no more tears in my eyes. My tears were shed over my lost days, rather than over my dead sister. I was really sorry for the days which I wasted without performing my ordained prayers, I was really sorry for the times which I spent going out without properly covering my modesty. At that stage I repented to Allah a true and proper repentance.

* Seventh Dubiosity: This is not covering up one's Modesty, it is merely the latest fashion in clothing:

Some of our virtuous sisters who do not cover thier modesty, repeat the claim that there is no real fear of Allah in wearing what would cover up a women's modesty. They claim that it is merely the latest fad in designer fashions. They even point out to the acts of some of our sisters who wear such clothes but do not have the fear of Allah in their hearts. So, they conclude, why should I wear these clothes IF this was the reason behind wearing them?

Before we tackle this dubiosity, we have to list the diferent types of the covered women :

1 - She who covers up her modesty in order to hide some bodily flaws.

2 - She who covers up her modesty hoping to get married, because most young men are looking for such a girl as a wife.

3 - She who hides behind her clothes in order to commit acts and deeds which Allah has prohibited. By wearing clothes which cover up her modesty, she keeps suspicion away, and gains the trust of her parents. That will give her the previlege of going wherever she pleaseds without anybody questioning her or doubting her motives.

4 - She who covers up her modesty because IT IS the latest fashion. This type of cover is known as "The French Cover'" it is the type of the so called "Shari'a clothes" through which a lock of hair is visible, the neck is not covered, or the dress covers half the leg only. This type of clothes could be quite tight clearly outlining the contours of the body, or it could be translucent outlining the body behind it no matter how wide it is. To complete the fashion, the face is normally covered with make-up, and perfume is used in abundance so that wherever this woman goes, the roads and pathways are full of her scent.

Such a woman has rejected what Allah - The High and Almighty - has ordained, and accepted what mortals (the likes of Dior, Valentino, St. Laurent, Chanel, Cartier, and others infidels) have ordained and assigned to their orders a higher priority over the orders of Allah.

5 - She who covers up her modesty due to pressure from her pious parents and family. She wears this type of dress against her will, but she is worried that if she did not wear this type of dress then her family will be upset, and consequently she will be harmed. This type of women takes off everything once she is sure that the eyes of her guardians are not upon her; she neither believes nor is convinced of covering up her modesty.

6 - The woman who wears the true religious "Shari'a" dress, which properly covers up her modesty, out of faith and conviction. In doing so, she is seeking only the approval of Allah alone, and no other mortal. This woman commits herself to the following "Shari'a" characteristics of her dress code :

a - A wide enough dress which does not outline any part of her body.
b - A thick enough fabric dress which does not silhouette any part of her body.
c - A dress clear of perfume, scent, or make-up.
d - A dress that does not look like the infidel's dresses for we are prohibited from imitating them.
e - A dress that does not include a loud (attractive) color, or to be in itself a dazzling display.
f - Covers the whole body. However, some scholars say that face and hands can be uncovered.
g - A dress which does not look similar to men's wear, for Muslim women are prohibited from looking like men.
h - A dress that is not worn for show-off reasons, so that people will not get involved in the prohibited act of feeling superior over each others.[1]

The only woman who is truly seeking the approval of Allah, and His mercy, would be wearing a dress that covers up her modesty, and her motives would be that of the sixth type mentioned previously.

It is a fact that there are five more types of women who cover up their modesty, but this does not exclude the sixth type. So dearest sister, make sure that you are from among the sixth type, and none other.

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1 Please refer to Hijab Ul - Mar - A - Til - Muslima Fi - L - Kitabi Wassunna (The veil of the Muslim woman according to the ruling of the Holy Quran and the Prophet's Sunna) by Al-Albani, and To every Girl who believes in Allah by Al-Boutti.

* Eight Dubiosity : Covering up means the Prevention of Make-up and elegant dresses:

This one also falls under the categories of whims and desires rather than a dubiosity. The Question that comes to mind immediately when faced with this desire : To whom do you want to wear make-up, elegant dresses, and turn yourself into a dazzling display?

If the answer was, I wear my make-up to beautify myself, so that everybody would admire my figure and beauty.

Do you accept EVERYBODY starting at your beauty?

Do you accept to be a piece of mechandise examined by the mean and the noble?

Do you accept to hand over your body to the eyes of the human wolves to feast upon?

Do you accept to be THAT cheap?

If you do, then you should know that Allah - The High and Almighty - does not accept, and He considers you much more precious than what you consider yourself.

Dearest sister, if you are beautyfying yourself for your husband, or your women friends, then that is acceptable by our religious standards. However you should remember that the modesty of women in front of other women is from the navel to the knees.

*** A Practical Example :**

Dearest Sister : Visualize in your mind's eye how the client examines a product which he (or she) wants to purchase. When he is satisfied, he asks the salesman to give him a brand new one which has never been used before. Contemplate this carefully, and you will realize how precious you are in the balance of Allah and in the eyes of men when you cover up what Allah ordered you to hide.

*** Ninth Dubiosity : Veil (Covering up women) reduces Society's productivity by half :**

This dubiousity is promoted by secular oriented people. They cliam that covering up women would unemploy half of society, because Islam orders women to stay at home.

For this dubiosity there are several counter arguments :

1 - Islam basically requests women to stay at home, in accordance to Allah's order in His saying - High is He - :

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

"And stay quietly in
Your houses, and make not
A dazzling, display, like
That of the former times
of Ignorance; . " (Al-Ahzab 33 : 33)

How can anybody claim that this is an insult to women and a cancellation of her productivity? Is it not the best employment of her power?

2 - Islam considers raising children and teaching them the proper manners one of the most important duties of a

woman. International and local statistics indicates clearly that one of the major causes of juvenile delinquency is the break-up of homes and insufficient parental care.

3 - Islam did not ordain women to support themsleves or their families. In fact it is the duty of a man to upkeep his family and his wife. Consequently, the natural order of things is for a man to go to work, and for a woman to be free to perform a much more important task than work ouside the home : namely raising generations through whom societies exist and prosper.

4 - Islam takes great pains to protect society from collapse. Mixing men with women is the source of problems that exposes women to danger and weakens society. This mixing will preoccupy single men and women in acts and deeds that will not benefit society at all. When this mixing is coupled with women openly displaying their make-up and beauty, single men and women will indulge in acts that will destroy the very fabric of society.

5 - Islam does not prohibit women from work. In fact it is the duty of a woman to work and be active in certain fields that society requires. Society will be better off when these fields requiring one person to expose himself or herself to another are occupied by a person of the same sex, such as gynecologist, mid-wife, teacher, X-ray specialist, etc.

6 - Moreover, when necessary, Islam does not prohibit a woman from work as long as she adheres to the "Shari'a" rules. These rules include : a) her legal guardian's permission, b) not to mix or be alone with men, c) that her job is legal, d) the job does not involve a disobedience (to Allah), e) the job is morally and so-

cially acceptable, and f) this job does not hinder or stop her from performing her maternal duties at home, etc.[1]

*** Tenth Dubiosity : Veil (Covering up women) is uncivilized :**

It is claimed that the outward appearance of the veil is an aspect of a backward society and is uncivilized. For what is the meaning of these moving black tents and these crows? Is it not a reversal to primitive societies?

*** Misleading Nomenclature :**

This is a fallen dubiosity in itslef. Progress is not measured by outward appearances, such as clothes, buildings, or ornamentation ! Anyone who measures progress with these superficial measures is either biased or intentionally unfair.

Civilization is a word describing the total characteristics, behavior, and morals of a nation. The superficial appearances are only partial results of any culture and not the reasons which create it.

*** Practical Examples :**

A visitor to the UnitedStates, for example, can clearly see the importance which that society gives to personal freedom. They worship personal freedom to such an extent that they built a statue especially to emphasize the importance they give to freedom. Everyone there respects personal freedom, whether ruler or ruled. Anybody could criticize anybody else regardless of his social status or financial power, wihtout fear or worry.

1 Please refer to Letters to the Muslim Woman by Khaled Al-Hammadi Pages 105 - 12

That was why the U. S. became the leader of the western world; not only due to their degree in technological advancement, but due to the human concepts which are valued by that society, and the governments consider themselves as guardians of these concepts. Governments in the U. S. have risen and fallen in accordance to the degree which they respect and apply these concept.

Another example is any Western European country. When you go to a bus stop in those countries, you find a schedule of arrivals and departures of buses for the whole week, which depicts the exact time of arrivals and departures of each bus. "Promptness", or the respect of the value of time, is an important social value in those societies. If a citizen of those countries arrived at a bus station, and the bus was delayed for a few minutes, then complaints of all kind will bombard the responsibleperson. This person might be fired from his job, and the incident might lead to a public uproar. The respect of the value of time and "Promptness" is a valued concept in that society, and therefore it is a gauge of its culture, and not only the technology which they posses.

In comparison, our societies (in the Muslim "Third World") are considered backward societies, not only because we do not posses the technical know how, but because we gave up our principles and values which originate from our great religion. Our societies are considered among the most unjust societies in which basic human right are missing, chaos is prevalent, other people's opinions are not respected, dictatorship is the norm, and other cultural values are not respected. Consequently commitment to the true Islamic "Shari'a" veil is considered a forward step on the road to build a true culture, since it is a value emanating from our true religion and holds a real moral value.

*** Eleventh Dubiosity : My parents and my husband stop me from committing myself :**

First : the basic concept here is that obeying Allah has priority over obeying any other human being whoever he might be. Next, parents have the right of obedience immediately after Allah - The High and Almighty, unless they order their children to perform an act of disobedience.

Second : disobeying the (legal) guardian in order to obey Allah is considered as a direct invitation to the guardian, and as such is one of the acts that gets the slave servant nearer to Allah.

Third : In most cases the guardian, whether a parent or a husband, will ultimately yield to the will of the person whom he is responsible for, especially when he sees the latter's persistence.

Following are some Fatwa (Islamic rulings) concerning this subject :

The first question is answered by Sheikh Bin Baz :

Q : What is the ruling on a woman who disobeys her mother when the mother is requesting an act that is a direct disobedience towards Allah - The High and Almighty - ? For example the mother is requesting her daughter to uncover her modesty, and display her make-up and beauty. Morever she (the mother) is claiming that wearing dresses which cover modesty is a myth which has no place in the practical reality of Islam ! She also requests her daughter to attend mixed parties, and she gets very upset when she sees her daughter covered in accordance with the "Sharia'a" dress code.

A : You do not obey a creature whether he is a father, mother or otherwise, when he (or she) is ordering an act of disobedience. It has been narrated in the true Hadeeth, about the Prophet (Peace Be Upon Him) that he said :

قال رسول الله ﷺ : { إنّما الطاعة في المعروف. }

Verily obedience is in all Just matters only.
It has also been narrated in the true Hadeeth about the Prophet (Peace Be Upon Him) that he said :

وقال ﷺ: { لا طاعةَ لمخلوقٍ في معْصيةِ الخالقِ }

Obedience is not to be observed towards a creature in any act involving the disobedience of the Creator.
The matters which the mother of the questioning woman is requesting her daughter to perform are acts of disobedience towards Allah. Therefore she (the mother) is not to be obeyed, in what she is requesting her daughter to do.

The second question was answered by Sheikh Bin Othaimeen.

Q : The top authorities in my Muslim home town have ordered all women to take off the clothes which confirm to the Islamic code of dress especially the head cover. Should I obey such an order, knowing that any woman who disobeys this order risks imprisonment, or at least she will be fired from her job?

A : What is happening in your home town is part of the trials that Allah - The High and Almighty - tests His slave servants with. he said - High is He :

﴿الم• أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ• وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ.﴾

"A. L. M.
Do men think that
they will be left alone
On saying, 'we believe',
And that they will not
be tested?
We did test those
Before them, and Allah will
Certainly know those who are
True from those who are false." (Ankabut 29 : 1 - 3)

Therefore, in my opinion, the Muslim women who live in that country have to disobey the ruler's authority in this heinous order. My reasoning is that obeying the legal guardian in an heinous order is refused bv Allah. Th High and Almighty said :

﴿يا أيها الَّذينَ آمَنوا أطيعُوا الله وَأطيعُوا الرَّسولَ وَأولي الأمْرِ مِنكُمْ﴾

"O ye who believe !
Obey Allah, and obey the Messenger,
And those charged
with authority among you." (Al-Nisaa 4 : 59)

If you contemplate this verse you would see that Allah - the High and Almighty - Has repeated the word obey twice; once while requesting the obedience of Allah, and the second time while requesting the obedience of His apostle. He did not repeat this order for the third time when mentioning those "charged with authority". This indicates that obedience of the legal guardians (Men with authority), should be

linked to the obedience of Allah and His apostle. From this follows that if the orders of men with authority are contradictory to the orders of Allah and His apostle, then they lose their right of obedience from their subjects. And remember :

{ لا طاعة لمخلوق في معصية الخالق }

Obedience is not to be observed towards a creature in any act involving the disobedience of the Creator.

Under such testing circumstances, women are ordered to be patient and ask Allah to give them strenght to face the injustice that befalls them from their legal guardians. We pray to Allah to guide their guardians to the right path.

I do not think that enforcing this order takes effect unless women leave their homes. So women could stay at home in order to survive such an ordeal . If study or schooling leads to disobedience of Allah, then it is forbidden. Under such circumstances women should study the necessary sciences which they need for their life and the Hereafter. It is possible to teach women these sciences at home in most of the cases. To summarize, it is never allowed to obey legal guardians if they ordered or requested abominable deeds. 1

The third question was also answered by Sheikh Bin Othaimeen.

Q : A married man with children disapproves of his wife who wants to wear her clothes according to the Islamic dress code (The "shari'a" dress). What is your advice to him, may Allah bless you.

A : We advice him to fear Allah - The High and Almighty - in his family, and to thank Him for granting him such a

1 Fatwas of Ibn othaimeen Vol. 3/ 870, 871 Dar Alam Al-Fikr version.

wife who wants to observe Allah's orders in the dress code. Obeying this order is sufficient to save her from the ordeals of trials. Moreover, Allah - The High and Almighty - Has ordered His believers' slave servants to protect themselves their families from the fires of Hell. He said - High is He -:

﴿يا أيها الذين آمنوا قوا أنفسكم وأهليكم ناراً وقودها الناس والحجارة عليها ملائكة غلاظ شداد لا يعصون الله ما أمرهم ويفعلون ما يؤمرون﴾

"O ye who believe !
Save yourselves and your
Families from a Fire
Whose fuel is Men
and Stones, over which
Are (appointed) angels
Stern (and) severe,
Who flinch not (from
Executing) the Commands
They receive from Allah,
But do (precisely)
What they are commanded." (Tahrim 66 : 6)

Also the Prophet)Peace Be Upon Him) has put the responsibility of the family on the shoulders of the man of the house, He said (Peace Be Upon Him) :

{ قال رسول الله ﷺ : الرجلُ راعٍ في أهلِه ومسؤولٌ عنْ رعيتِه. }

Man is the shepherd in his family, and he is responsible for his flock.

So how could such a man try to force his wife to leave the "Shari'a" dress in favor of a forbidden one? How could a husband accepts to be the source of trials towards his wife? He should fear Allah in his dealings with his family, and thank Him for his favors in granting such a good wife.

As for the wife, she could never be permitted to obey her husband in his orders to disobey Allah, because obedience is not to be observed towards a creature in any act involving the disobedience of the Creator. 1

To sum up : You have here the rule of "Shari'a" as clarified by our learned (Ulema), however you have to be wise in refusing to obey your guardian if he orders you to display your beauty and make-up, and to refrain from wearing "Shari'a" dress. Wisdom requires the following :

1 - You have to be polite in arguing and explaining your beliefs and attitudes, without raising your voice or using words which will upset the guardian.

2 - You must tolerate the name calling and ridicule by the guardian with patience, and refrain from talking back to you guardian.

3 - You must request help first from Allah, then from your relatives who have chosen to follow the path of Allah.

4 - Requesting the help of Allah is to pray and supplicate to Him, and ask His assistance to help you stay firm on your stand, and to alleviate the pressure. Reciting the Holly Quran helps a great deal, especially when faced with name calling, ridicule and insults.

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1 The Fatwas of Bin Othaimeen (2/873)

5 - Do not try to discuss or display your beliefs from a superior point of view, or using the instructor's method. You should rather offer your beliefs as a student who is seeking knowledge and information, and from the point of view of the person who is worried about the other person. That is especially true when dealing with your parents; in general, parents do not like to be treated in a superior way by their children.

6 - Answer a bad deed with a good one, and always honor your parents.

7 - Try to chose the proper time to talk to them openly about your plans.

8 - Dearest sister, you should know that paradise is expensive. Like all expensive things you do not get it unless you work hard, toil, and bear all kinds of hardship to attain it. (It is well to remember the True Hadeeth:

{ مَنْ التمسَ رضا الله بسخط الناس كفاهُ اللهُ مؤنةَ الناس ، ومَن التمسَ رضا الناس بسخط الله وكَلَهُ اللهُ إلى الناس. }

He who looks for the pleasure of Allah, through the wrath of people, Allah will spare him the effort (to fend) people (away), while he who looks for the pleasure of people through the wrath of Allah, Allah will leave him to the People.1]

1 Narrated by Al-Tirmithi, and is considerd as a true Hadeeth by AL-Albani.

Epilogue :

When the infidels conquered us for some time, wars of independence raged throughout the occupied Muslim states. When the conquerors found out that they were paying a heavy price for keeping us under their influence by using military force, they decided to change their tactics. The imperialist governments discovered that direct military conflict would only increase their losses, and fan the flames of resistance to a higher crescendo.

Consequently, to cut down their losses, the imperialists decided that the best way to keep our Muslim societies under their influence was to abandon the military conquests, and to concentrate on cultural invasion. To achieve their goals, they targeted our sons (the young genrations) and enticed them to follow their lead, their customs, and their moral values. By doing so, they succeeded in creating a group of elite that would be in actuality the slaves of the invaders, and the executors of their will.

Sadly enough they succeeded in their aim, and their major trophy was the Muslim woman. They wanted her to be a replica of their women; to adopt boyfriends, compete with men, and unveil her charm, beauty and make-up. They succeeded in inviting our women to swim half naked side by side with men. To attain their goal, they enlisted an army of writers, artists, actors, and actresses. They enlisted the help of TV series, missionaries, newspapers, magazines, clubs and societies.

They exerted a powerful effort, which ultimately succeeded in enslaving our countries to their will without deploying a single soldier. They achieved that by spreading corruption, and destroying our moral values which emanate from our Just religion.

The scenes that we observe nowadays of unveiled women making dazzling displays of themselves is the result of this cultural invasion which started from the time of the collapse of the Ottoman Khaliphate and is still continuing, without abating its fury, until now.

Dearset Sister, it is your duty to do your best to try to revive our own true customs and habits. You have to do your best to try to put an end to the bleeding of our moral values, to be truly free independent and honorable.